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The Lydian Stranger, who claims to be Dionysus, is explained to be a product of the Orient, "a foreign wizard skilled in spells," versed in that mysterious influence which we now call hypnotism, but designated as "magic" in earlier ages. Modern hypnotists would be interested in knowing the way in which the wizard of Lydia exercises his hypnotic influence. The sound of his voice, recognized immediately by the chorus, seems sufficient to put them under the spell instantaneously. The rapidity of the process and the apparent uniformity of susceptibility on the part of all the fifteen choreutae (all are equally affected) would cause admiration and despair to modern hypnotists. Is it possible now to advance a new argument for the study of Greek (at least of the *Bacchae* and Euripides), in order to discover the lost hypnotic art of the Wizard of Lydia? Who says that Greek is not practical and up-to-date!

But there is no desire to trifle with Norwood's interesting book, but only to show one of the possible sequences of his theory, if tenaciously followed up. And there are others. The most that he says about the religious views of Euripides will be accepted by most scholars. He exalts rather than depreciates the art of the poet, and wishes to be fair and judicial toward the views of those who differ with him. It is only when he is under the hypnotic influence of his new theory that he fails to enchant all. It may be said of him, as he himself says of Verrall about another matter: "Dr. Verrall is pushing subtlety too far." But his book should be read by all students of Euripides.

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Studies in Greek Allegorical Interpretation. By ANNE BATES
HERSMAN. Chicago: The Blue Sky Press, 1906. Pp. 64.

This Chicago dissertation by Mrs. Hersman falls into two divisions. Part I gives a sketch of allegorical interpretation before Plutarch; Part II deals with Plutarch, more especially with his treatment of the Isis myth.

The author has apparently well digested the principal modern discussions of Greek allegorical interpretation and presents in Part I a most useful synopsis of the subject, referring to the chief ancient sources and giving a "partial list of works consulted" which will serve as an outline bibliography. It would be unfair to complain of incompleteness here, since the essay purports to be nothing but a sketch. Yet it is proper to say that the collection of materials is by no means exhaustive. Thus Aristotle deserves a fuller treatment; e. g., there is, I believe, no reference to his interesting interpretation of Homer's Okeanos, *Meteor.* A9. There are also certain significant aspects of Greek thought to which one might have desired some references though a full discussion would

have been out of place. The relation of Greek philosophical thought in the sixth and fifth centuries to the mythical or theological attitude on the one hand and to the opinions of the *profanum vulgus* on the other, is one of those points. Cf. Hecataeus, fr. 332 Müller; Anagoras, fr. 17, Empedocles, fr. 8 and 9, Diels, and Hippocrates *Περὶ ἀέρων*, p. 64 Kühlewein. Another such question is that relating to Plato's use of *μῦθος* alongside the philosophical *λόγος*. In this connection Plato *Soph.* 242C is of the greatest interest.

The discussion of Plutarch's own attitude and practice in Part II is excellent and conducted with skill. To the classical student of Plutarch the information on hieroglyphics and Egyptian etymologies on p. 63, derived from Professor Breasted, will be welcome. It is to be regretted that the author of this interesting dissertation did not more carefully word her references to secondary sources, some of which are hardly intelligible. The far too numerous typographical errors may be chargeable to the "accidents and misfortunes in the printing press" (p. 2) which delayed publication nearly a year.

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Kurzgefasste griechische Schulgrammatik. Nach Curtius-v. Hartels *Schulgrammatik* bearbeitet von FL. WEIGEL. Wien: Tempsky; Leipzig: Freytag, 1907. Pp. 162. K. 2. h. 50.

This excellent little book, clearly and concisely written, is a revision of the author's abridged edition of 1906, shorter by 14 pages and much improved, though one change will hardly meet with approval, viz., the placing of the present and imperfect of contract verbs immediately after the present and imperfect of *λύω* and before the conjugation of the remaining tenses of *λύω*.

Dialectic forms are nowhere given, the dual is omitted in all paradigms, and rules of syntax are made very brief whenever similar rules occur in Latin grammar. This contributes materially toward abridgment. Great prominence is given to the stem in all inflections, and thereby apparent irregularities are explained. Cross-references abound, and three good indices are appended.

All scholars will not agree with the author (§ 155) that verbs of teaching, asking, etc. take a double *outer* object. Pedagogically it is not advisable to introduce the student to expressions in which *ἄν* is omitted (§ 200) before those sentences in which it is used (§ 211) have been explained. From the author's classification of conditional sentences (§ 211) no student could divine the truth that of the four commonly recognized classes it is only the so-called logical conditions that have a distinct form when general from that which they have when particular.